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WHILE YOU WAIT.

Perhaps you have been patiently waiting for an opportunity to do a little missionary work in the Brethren church. You have resolved that by the grace of God your life shall be given to the cause of missions. It may be too that your highest and holiest ambition has been and is to carry the blessed Gospel of the Son of God to the poor benighted heathen. The sad condition of the millions who have never heard of Jesus and his saving grace to the children of men, has touched your heart and you have wished that you could do something for them: Bleeding Armenia too has stirred your soul, and you have prayed that in some way you might be instrumental in God's hand to help them. Then too India's starving millions no doubt have appealed to your generous heart. May God in his own way grant your heart's desire, for such desire is not born of the flesh nor of the will of man, but of holy love. But while you wait for an opportunity to do this blessed service for your Master to unfortunate humanity across the sea, may the Holy Spirit lead you in ways of usefulness at home and direct you to do, as unto God, "whatever your hand finds to do." A great and effectual door is open to you in the home field. The Macedonian cry comes, not from across the sea only, but from the heart of our own people. Calls are pressing upon us, calls which seemingly go unheeded. Tender appeals, appeals which touch our heart come to us, begging for help, but we find ourselves powerless to respond to them. No wailing cry from darkest heathenism is more pressing than the appeals from our own land, and that too within the borders of our own beloved brotherhood. Read the calls and then "let us arise and go hence."

WOMEN IN THE BRETHREN CHURCH.

It is the pride of the Brethren church that among its members there is perfect equality; so far as rights and privileges are concerned there is neither male nor female, neither Jew nor Greek, but all are one in Christ Jesus. At one of the first State Conferences of the Brethren church, held in Pennsylvania, the following resolution was unanimously passed: "Resolved, that we encourage worthy young men and women in the Brethren church to enter the Christian ministry." So far as we know this was the first resolution of the kind passed by any church, in its official capacity. From the very beginning, women in the Brethren church, have had equal rights and privileges with men. This we believe to be apostolic, and we point to the fact as an evidence of progress and a return to primitive Christianity. It is true the apostle Paul, in writing to the Corinthians, gave instruction to the effect that women should keep silent in the church. But that Paul did intend to lay down certain rules, regulations, or principles to apply in all cases, at all times, and under all circumstances, is clear both from the context and from Paul's attitude toward woman's position and mission in the church in general. The apostle speaks most tenderly and affectionately about the women who helped him in the Gospel, who encouraged him and did him kindly service in his work. It is a mistake to suppose that Paul was not in favor or in harmony with the rights and privileges which Christianity accorded to women. When he gave instruction to the church at Corinth as he did there was a reason for it; but clearly Paul never meant this principle to be applied in other cases and at other times unless the conditions were similar, which they were not likely to be. Paul clearly recognized the helpfulness of women in the service of the Gospel, and he very touchingly refers to those who rendered him practical service in the ministry of the Gospel of the Son of God.

It is not too much to say that women have had no better friend in any one than in the apostle Paul. Motherhood and sisterhood should forever honor the apostle Paul for his noble tribute to mother, home and wife. It would be difficult to find a passage in any man's writing of which women everywhere in Christian lands have more reasons to be proud than some of the sayings of the apostle Paul. In a single letter Paul mentions ten distinguished women, all of whom were his

friends, and who had rendered him practical service. In the fifth chapter of his first letter to Timothy he says: "Entreat the elder women as mothers, the younger as sisters, with all purity." Again, in writing to the Philippians he says: "I entreat thee, true yoke-fellow, help those women who labored with me in the Gospel." Read also what Paul says of Priscilla and her husband who had a "church in their house" in Rome, and who, Paul declares were his "helpers in Christ Jesus." That certain Mary in Rome, who "bestowed much labor" on Paul; Tryphena and Tryphosa, "who labored in the Lord;" Julia, Paul's "kinswoman;" Persis "who labored much in the Lord;" besides these were the mother of Rufus, and Julia and the sister of Nereus, with a host of others, noble women who had, not only been the friends of Paul, but who were co laborers with him in the Gospel. "Surely that man is not to be spoken of in a flippant way as a soured old bachelor or an embittered widower, who had such an array of friends among women as Paul manifestly enjoyed." We conclude with a quotation from the Rev. Dr. Deems, until his death pastor of the "Church of the Strangers" in New York City. Speaking of what the religion of Christ did for woman he says:

Christianity did not set women free from her obligations as mother and wife, but it did set her leisure and her powers free from the imprisonment of the harem, from the humdrum of the secluded Hebrew home, and from the demands of modern frivolous fashionable life, free to serve God in the ministry of the gospel in whose service "there is neither male nor female, neither bond nor free," in which woman can work as well as men, and the slave as well as the Master. The first Apostles acknowledged that, and acted upon it, and the rapid growth of Christianity at the beginning, in its human instrumentalities, is largely due to this holy sagacity.

WHO WILL HEED THE CALL.

The demands made upon the Brethren church for the support of its various enterprises are both numerous and urgent. At present the brotherhood is being canvassed in the interests of Ashland College. Most of the congregations have raised their apportionment and are ready to make payment when the announcement is made that the full amount necessary to cancel the debt has been provided for. A vigorous canvass is now being made and the finance committee will not relax its energy until the required sum is raised. Neither indeed should they. For whatever one's opinion as to the future prospect of the school may be, it cannot and will not relieve the church from its obli-